The Bombay Guardian.

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WEEKLY REVIEW.

—A contemporary calls attention to the fact that some of the most destructive famines in this country were caused not by the total absence of grain, but by the hoarding of it. It is a singular fact that the very class that affects above all others to regard life as sacred, is conspicuous for this horrible traffic in human life. The Banyans and Marwadis exercise a tremendous power in India. They first get the mass of the peasantry in their power by a system of advances at exorbitant interest, and then they store up grain in anticipation of a failure of crops when they may be able to wring from the people all that remains to them by an enormous enhancement of the price of grain. Something besides free trade principles, needs to be brought to bear in such cases.

—Of 639 candidates for matriculation at the recent examination of the Bombay University, 250 have passed. Of 7 that went up from the Money School 4 passed; 4 out of 11 from the General Assembly's Institution; 10 out of 35 from the Free Gen. Ass. Institution; 2 each passed from the Poona Free Ch. Institution, Hydrabad Mission School and Irish Mission School, Surat.

—It is very remarkable that Baboo Chunder Sen should not as yet have published a word in repudiation of the divine honors rendered to him by some of his disciples.

—The *Times of India* says that the great Opium revenue of India is tottering to its fall. The Chinese are largely availing themselves of the liberty of cultivation now granted, and the indigenous drug promises to make them independent of the Indian. It is certainly an alarming thought that the Chinese should be finding out the means of killing themselves without our help. What will India do without the eight crores derived from this source? Our contemporary calls for an increase of production and a reduction of the tax. We must send two or three chests instead of one. Poor China! and poor India!

In reply to the Rev. G. Martin's appeal for aid on behalf of the sufferers by the famine at Nusseerabad we have received from C. G. Rs. 200; from J. S. Rs. 500; from J. R. 25.

We hope to publish next week the Invitation of the Evangelical Alliance to the observance of the usual Week of Prayer, at the commencement of the coming year. The arrangements for meetings in the different parts of Bombay will shortly be made and published.

M. Janssen, deputed by the French Government to observe the August eclipse in India, had an admirable view of it at Guntoor and verified the protuberances as composed of incandescent gas, hydrogen for the most part. But the most important discovery made by him, and that during the eclipse itself, was that the protuberances can be observed at any time; in fact, he continued to observe them daily up to the 4th of September. Before this information was received in Europe, Mr. Lockyer had made the same discovery and communicated it to the Royal Society.

The Annual distribution of prizes to the Diocesan School, Byculla, took place on Tuesday. There was a numerous attendance of ladies and gentlemen. A report by T. B. Kirkham, Esq., was read, testifying that 'a very decided and satisfactory advance had been made in every department.' The Hon. Mr. Justice Warden presided, and took occasion to speak in terms of highest commendation of the labors of the Rev. Mr. and Mrs. DuBois and their assistants. This school has been a great success, and we heartily congratulate Mr. Du Bois upon the position he has been able to secure for it. There are about 130 scholars on the roll.

An interesting but on the whole rather saddening account of Rossini, the great musical composer, is given by the home correspondent of a contemporary. Here is a glimpse of the death-bed of one whose popularity in Europe, during the last forty years, has been perhaps unrivaled:

"The parish priest of Passy called. On promising to speak only of what is consoling in religion he was admitted. Rossini, however, declined to confess to him, his voice being harsh. He asked those about him to 'send and fetch from Roch a tall priest with an angelic countenance who sings divinely.' 'I should feel solace on receiving absolution from such a man,' he added. The ecclesiastic so described is a Father Gallet. The confession was a mere formality, and over in a few minutes. 'Repeat to me now one of the penitential psalms in Latin since you do not know Italian, and I will mentally follow you,' asked Rossini. When it was over, he asked his ghostly visitor to recite the *De Profundis*, to which he strove to listen. But the effort was too great, and pain gained the mastery. The extreme unction was hastily administered by the parish priest."

It is matter of surprise that even educated Natives should entertain the idea that the decisions of University examiners may be affected by personal influence. It is a fact that many friends of the candidates have called not only upon the examiners but upon their friends, and even upon persons slightly acquainted with them, to move them by various representations to let the students pass; and in some cases have broadly intimated readiness to bestow substantial favours in return. When such practices first come to the knowledge of a European he is astonished beyond measure, and the insight thus afforded him into the working of the Native mind, is sufficiently painful. But the surprising and somewhat humiliating fact remains that persons who have received something of an education, and who have had considerable intercourse with Europeans, still entertain the idea that a European examiner may be induced by moral suasion, or solicitation, by appeals to his feelings or by offers of assistance, to assign higher numbers to a candidate than he would otherwise have done. These persons proceed upon the principle that every man has his price. Is it that they are right in this matter? They are certainly wrong. They judge of others by themselves. They do not attach the idea of any great culpability to such slight deviations from truth. It is a very common thing with Natives to come to a European who never saw them before and ask him for a letter of recommendation to some other party; and if he declines giving it they suppose it is from want of obligingness, not from love of truth. While so much is done for the education of the rising generation in this country, the point in which above all they are chiefly defective should not be lost sight of; we mean, the education of their conscience. By conscience they chiefly understand the common sentiment of the caste; against this they are most scrupulous not to transgress. But a conscience having authority of its own to control them in thought, word and deed, when transgression will bring upon them no censure from without, no social loss, is something that only a few, comparatively, have yet attained to.

'The Student's Manual of Marathi Grammar' was prepared especially for Native students, and one rather wonders that it was written in the English instead of in the Marathi language. Are students preparing for matriculation more at home in the English than in the Marathi? The author has had a long acquaintence with Native students, and has probably not made a mistake in this matter. At all events the book, in its present form, is fitted to be useful to others. We are glad to see that he gives, in his preface, all due honor to Dr. Stevenson's Marathi Grammar. We have much pleasure in recommending this work. It is concise and yet furnishes all the information that students generally will require. The arrangement is good; it is free from pedantry; the English is very creditable; and on the whole we think it likely to be very helpful. It has been carefully and handsomely printed at the Education Society's Press.

We invite attention to the Rev. Mr. Fairbank's letter about the churches of the Ahmednuggur district, and their need of meeting houses. A church is a body of believers meeting to worship God and hear his word; a church is the place they meet in; the one word designating things as different as the body and its raiment. Raiment is not a *sine qua non*; men can manage to live withou

it, at least in this country; but without it the body is not what it should be. It will be seen that the propositions of our American brethren are sufficiently modest; too much so we think. We hope that the day is not distant when even those infant village churches will find themselves insufferably straitened in rooms only 15 × 13. Faith pleads for a margin beyond the present requirement. When the child is growing the garment should be easy. We would say 25 × 15. We hope that Christians in Western India may spare two or three thousand rupees for this good work.

Mr. Fairbank, in another letter says:

"We are having meetings in the surrounding villages as well as this, by daylight and by lamplight. We find the evening meetings especially very interesting. The audiences are larger than I have been in the habit of seeing, and listen with fixed attention. Singing hymns from the *Gayanamrit* helps to collect an audience.

"The prospect is very gloomy, as to the famine. The cold season crops in these parts, where they were sown at all, are an entire failure, and the rainy season crops in the most favored fields are only a quarter or a sixth of the usual yield. There is very little fodder to be had even now, and already old grain that has been stored for years is sold for food. In many villages there is no water for cattle, and many wells used for irrigating gardens have dried up; others are allowed one or two hours' irrigation a day. The outlook is dark; no food and no work. But the season is very healthy."

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SATURDAY, DECEMBER 19, 1868.

LORD HASTINGS, THE TURF, THE TIMES.

Our readers will have noticed a paragraph from the London *Times* in our last week's Epitome, about the sad career of Lord Hastings. The Jupiter of the Press has some very just comments on the way in which the foolish youth threw away his magnificent patrimony, his splendid opportunities, his good name, his health, his life. It will be well if those who are pressing onward in the same ignoble path, may be arrested by such signal ruin, and by the criticisms which are now, after the poor man's decease, showered upon his folly. But there is a question that we would like to address to the *Times*. The thing that betrayed Lord Hastings to his ruin, was the race-course. Now, has the *Times* no responsibility in the ruin wrought by the passion for horse-racing that lays hold of so many young Englishman at their entrance into life? Does not the *Times* freely lend its columns to the upholding of this institution? What is it that creates and sustains the immense excitement which is felt by the great body of Englishmen in the annual races, but the habit of betting on the horses? The interest originates in the money staked upon the horses, and is carried to its culminating point by the wagers that continue daily, hourly, momently, up to the grand determining second, to be laid by thousands and tens of thousands of persons, all over the kingdom, and indeed to the very end of the world. The institution as it is cannot for a moment be separated from this element. To glorify the Derby and give it all the vogue and popularity that the best influence of the *Times* can secure for it, is to countenance the things that are essentially connected with it. In announcing the races to be run, the *Times* in common with most other papers, announces the stakes that are to be run for; these stakes being simply the base of the pyramid to be reared by the wagers of myriads of its readers. The same journal is ready enough to raise its voice in condemnation of bull-baiting or of other foreign institutions thought to be demoralizing; but in straining out this gnat, is it not swallowing a camel? Bull-baiting is doubtless demoralizing; it is detestable; but we much doubt if the evil wrought by it is not greatly surpassed by those that follow in the train of our favourite English institution. Lord Hastings lost upwards of a hundred thousand pounds at one race; but is it a rare thing for men to lose as large a proportion of their means as that sum was of his? is it at all a rare thing for men to lose their all in this way? Attention is drawn to this particular instance because of the enormous possessions gambled away by this misguided young peer; but there is not a great race in England which does not see many similar collapses, many blighted fortunes, blighted names, blighted lives. Now we firmly believe that in the sight of God they who countenance and uphold racing as it is now practised, are responsible in their measure for the frightful evils that are connected with it. In strict justice the *Times* cannot refuse to take to itself a portion of the obloquy that it assigns to Lord Hastings. There is a curse that goes forth from the race-course through all the land, carrying distress to multitudes who lose, to their wives and children, or to their creditors, and precipitating numbers upon a path of immorality and crime; and the money that comes to the winners, so far from being a compensating blessing, is itself a curse, stimulating the love of gambling, and encouraging them in dangerous habits of self-indulgence and extravagant expenditure. Happy the journalist who feels that he has done and is doing nothing to encourage the passion for horse-racing.

HEBICH'S LAST DAYS.

The German brethren at Mangalore have published a pamphlet containing a notice of the last days of the missionary Hebich, and a few words about his earlier history. He was born April 29, 1803. From 1817 to December 1831 he was engaged in mercantile pursuits, and as a traveling clerk visited Sweden, Finland and Russia. He then studied at Basle and came to India in 1834. Ill health compelled him to return to Europe in 1859. Some Christian friends gave him a house near Stuttgardt where he spent the winter months, the summer months being set apart for preaching excursions. He preached in a hall at Stuttgardt and from house to house; last winter his ministry was especially blessed, many young men and women turning to the Lord. Many of these converts (he calls them his children) ministered to him in his last illness, which lasted from the 6th to the 21st of May, 1868. Some of our readers may have already seen this pamphlet. We cannot, however, forbear making some extracts:

"In the evening he said to N. N.; 'Since I saw you last, precious souls have come out, young heroes! God has revealed the mystery unto them. They have got it all at once. They have overcome the wicked one! Is it not glorious?

"'Whether you feel your sins or not, only come to Jesus just as you are. Whosoever comes to Jesus will be accepted. Jesus receives them all. Oh what a Lord is my Lord! the Lord whom I am serving! Let us worship him in holy garments! He has loved me first, so I am loving him in return. This is the whole mystery! Oh wonderful mercy of our God! Jesus receives sinners! such sinners as we are. Let us never make anything of self. This is what the Lord has given me during the few weeks—these dear souls I mean. They are beautiful fellows, and before I closed my preachings a number of girls also turned to the Lord.

"'It is now fully forty-seven years, since the Lord has found me. All this time He has carried me in His bosom, and led me gloriously; He never entered with me into judgment; he has ever been faithful, and will be so even to the last. Just now I was at death's door. I longed to depart to go to my Lord! I am weary, of life! I have laboured much.'

"On Friday norning at four o' clock, when lying on his couch, he exclaimed: 'Thou hast loosed the pains of death'! These words he repeated about six times at short intervals with great devotion.

"At that time his sufferings must have been intense and unremitting; but instead of heavy groanings, his face beamed with heavenly joy, and with the utmost tenderness of voice he repeated a hundred times over and over again: 'Oh! thou good Lord!' and then continued: 'All that comes from thee pleases me, though it be as bitter as wormwood. All this comes from the Lord, who loves me.'

"When two of his children expressed their intention to stay with him for the night too, he was very thankful; the preceding night he had sent them home. These dear people remained with him not only during that night, but to the last moment of his life.

"'The soul,' he said 'does not suffer; there is all peace, no pains whatsoever; the body only suffers. The Lord is my portion, my salvation, my honour, my strength, my comfort, my peace, my life, my joy, my glory, my all. What I testified of thee was put into my mouth by thy most precious Holy Ghost. Ah! beloved Father, holy God, good Lord, kindest Saviour!'

"When Mrs. N. N. came to see him, he said: 'Well, how is your husband? I wished he were as wise as I am, that is to say, I wished him to become a fool for Christ's sake; but he is still with the world. He knows to talk so nicely, that people take him for a wise, amiable man, who is doing a great deal for the kingdom of God, but it is all a lie. Oh! it is so great, if a soul be fully on the Lord's side, but this half-way business will never do! People who pervert the word of God, are always at hand, and the poor souls are confounded.' Then addressing himself to a young man, he said; 'Behave like the son of a king! like a Son of the heavenly King, I mean.'

"To three sisters, who came to see him, he gave the following account of his sickness: 'On Wednesday I had the first attack. On Thursday felt a little better; but since that I got worse every day. On Sunday the docter came and prescribed some medicine, which brought me some relief; but soon after the disease assumed a very dangerous character, and I am getting worse day by day. I do not think, I shall live. I hope to go to glory. No death is in the Lord Jesus! That is glorious! My Jesus has loosed the pains of death. It is just as if my belly had fallen into the hands of some shoemaker, who was driving in nail after nail all around it; and here on the right side into the liver I feel as if a lot of piercing instruments or heaps of pins were sticking. If I were in India all would have been over in two days, and I no longer found above the ground. Ah my India! the lovely country, the beautiful country, my own country, a paradise, a wonderful land, dear children there!'

"After some time he said: 'I was entrusted with great divine powers; I know that. God has granted me mighty powers. What have I not endured by devils and men? But I have got the victory. I have maintained my ground amongst those hosts of devils, but I succeeded merely by the power which He has given me. No man can understand these divine powers. Only by faith they will be understood and felt. A faithless world will not, never can conceive these things. All glory must be given to God. If a man wishes to get such divine powers, he must lay down everything under God's feet. I have endured much; I often despaired of my life; Oh! but for the goodness of the Almighty; He is the Almighty, the Lord Jehovah Jesus, who was and is, and ever shall be the Holy One of Israel.' Then praying he said: 'Sixty-six years thou didst bear with me with great patience and long-

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suffering, never entering with me into judgment. Oh thou good Lord, how tenderly thou ever didst deal with me, tenderly...tenderly with me, oh thou good Lord!'"

"'Let nobody add anything to the Gospel, to the rich Gospel. The Lord has given His life for it. The Lord is my portion, should I ever want? He is the strength of my right hand, the Holy One of Israel, the faithful God, my portion and my salvation! Thou hast revealed thyself unto me by the blessed Spirit of God, thou hast put thy word into my mouth. Abba, Father, all my bones are bound up in a bundle with thee. Oh Lord, my God, do not forsake me in this my last hour!'

"At ten o'clock the brethren of Schaffhausen arrived and stayed with him, till all was over, assisting, as he had prayed for, in taking him up and laying him down with the greatest tenderness. Where is my dear Sp.? he asked, and when Sp, approached his couch, he said: 'Trust in the Lord, and you will never be ashamed. None that trusted in the Lord has ever been ashamed.' Then he asked: 'How are your circumstances? have you got all that you want?'

"A little later: 'Nothing will be gained by the power of men; the power of God is wanted. What has been done in the power of God, will stand for ever. Let there be no ramblings.'

"'Later in the night (Tuesday) he said: 'Oh, let me see my friend. I long to see thee, oh my Jesus! Oh to be with Jesus for ever! to be fully saved! I see wonderful things. Ah how glorious! how beautiful is heaven!'

"On Wednesday the sufferings were intense. Again and again he exclaimed: 'Oh good God, whither shall I go? Ah, this poor weary body can find no rest, no relief wherever! Do not forsake me. Oh friend of my soul! come, come soon!'

"And again with a pitiful tone of voice; 'It is almost too much, I can endure it no longer. Oh most merciful Lord, loving Lord!'

"From seven o'clock in the evening till midnight his sufferings were unremitting; he could not get a moment's rest. At nine o'clock six more of his children came to stay with him for the night. There were now altogether twelve standing around his death-bed. When they removed him from one couch to the other, and one of them observed that the patient was rather heavy, the dying man said: 'Ah yes, yes, heavy indeed!' When another one said: I do not believe this night to be the last, he said quickly: 'The will of the Lord be done! All will be well!'

"At midnight the pains ceased, and he got calm and quiet; he knew every one, and was conscious to the last moment. For three hours he lay quietly, scarcely ever opening his eyes; then he opened them once more and with a bright and glorious look he exclaimed: 'Ah remember Malabar!' Then stretching out his arms he said: 'Come, come!' His eyes closed again; the breathing grew fainter and fainter, at last stopped, and without the least struggle' the faithful witness of Jesus Christ entered into the joy of his Lord. It was just three o'clock in the morning of Ascension day, the 21st of May, when this eminent servant of the Lord left a number of his spiritual children weeping, praying and singing around his dying couch."

The records of a ministry like that of Hebich are fitted to be useful by showing that we may err by relying too much on the power of *insinuated truth*. He knew nothing whatever of insinuation or circumlocution. He went upon the principle that the heart will not receive the truth unless it is compelled to, and that it will effectually parry it when presented indirectly or in any kind of disguise. So whatever he saw any one needing to know, that he declared to him in the most direct and matter of fact way possible. Of course he himself was obliged to meet the brunt of the opposition which the heart feels for the truths of the Gospel, when he so pointedly drove them home; and this no doubt is what we shrink from when we take such pains to insinuate truth and bring it by indirect avenues to the heart. That there are occasions when we are most likely to do good by suavity and consideration and deference to the prejudices of others is unquestionable; this is the art that *some* need to learn. But it is probable that the other error is the more common one; we fail to lodge the truth in the hearts of men, from not directly aiming at it, and from fearing to bring upon ourselves the reproach that attaches to the truth we have to utter. We do not wish the sword of the Spirit to look like a sword; we imagine that we can find a silken scabbard that will not hinder it from doing its work; but it ceases to be the sword of the Spirit when we thus encase it.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY"S OF THE GOSPEL.—VI.

"VERILY, VERILY, *I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.*" John v. 25.

A reference to the verse preceding, dwelt upon in our last, shows that it is the spiritually dead who are here spoken of; the life to be communicated by the voice of the Son of God, is life in the true sense, the high sense, everlasting life, life corresponding to his own. Unforgiven sin is death; for it is alienation from God, in whom alone is life. Against this 'verily, verily,' that man is dead in trespasses and sins, and necessarily and naturally incapable of conquering life for himself, the armies of the present day are arrayed under the leadership of many. This may be said to be the great issue between the Bible and Modern Thought. All other differences will easily be composed, when this fundamental question of man's condition is settled. Unhappily, modern society does not seem to be making much progress in the direction of a solution. For the world is daily making many intellectual conquests; solving many scientific problems; dissipating many mysteries; vastly enlarging the area of human knowledge; changing the face of the earth; and has only so much time to spare from its labors as is needed for the work of self-glorification. If it was a hard matter for the Laodicean Christians to learn that they were poor, and wretched, and miserable, and blind, and naked, when they thought themselves rich and increased in goods and needing nothing, how vastly more difficult must it be for this wisest of generations to receive the testimony of Christ that it is spiritually dead and helplessly alienated from God.

Men who have daily experience of the power of well-applied thought to master, in every other department of knowledge, new and important truths, and to discover, in heaven and on earth, in the stellar worlds and in a drop of water, wonders that had been hidden from the foundation of the world, are at a loss to understand why they should not be competent to determine of themselves what pure and undefiled religion is, to sit in judgment upon the Bible, and to create a theology which their forefathers knew not. How is it that they can improve on every thing else that has come down from antiquity, and cannot improve upon Christianity? Why should the superior acumen that enables us to pronounce decisively as to the plans and errors of other ancient works, fail us when we turn to the writings of the apostles and prophets? We receive the wise thoughts of former days as seeds into our minds, and lo, they germinate abundantly; what should hinder that we should in like manner carry to a higher development the thoughts of God, of salvation, of the life to come that were formerly propounded? To these questions men are impatient of any but one answer, and that is one that concedes to them the power of ascertaining religious truth for themselves.

They are deceived by a false analogy. There is a difference between religious truth and other truth; other truth does not come to them for the purpose of spoiling them of what they hold most dear; it does not come to humble them and to shame them. In all their scientific attainments they have self-complacency. The discoveries they make in geology, astronomy, ethnology or natural philosophy, do not make known to them any moral delinquencies or any painful duties. It is a fact of which they willingly are ignorant that the conscience stubbornly resists all enlightenment that is calculated to rob it of its peace, and substitute self-condemnation for self-complacency. If the analysis of the solar spectrum should begin to show a man that he was some thousands of pounds in debt, or that he had committed some state-prison offence, that analysis would quickly be looked at with suspicion and very different results be soon obtained; violet would become yellow and black lines would disappear.

Before a man can receive the life that the Son of God has to offer, he must receive the assurance of the Bible that sin is death and its chains as binding on the soul as those of physical death are on the exanimate body. 'After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.' The Gospel is reputed foolishness because it makes nothing of man's wisdom, and declares that the Babel of science can never reach heaven. The wisest and the meanest of mankind must sit on the same bench to be taught the way of salvation. Except we become as little children we cannot enter the kingdom of heaven. See this whole subject thoroughly treated in the first three chapters of the 1st Epistle to the Corinthians.

The hour cometh. It now is. Even when our Lord was on the earth, the word spoken by him was not without a life-giving power. Some took up their cross and followed him, sacrificing their reputation for wisdom, and becoming fools in the estimation of men that they might have the wisdom from above which is first pure, then peaceable, gentle and easy to be entreated, without partiality and without hypocrisy, full of mercy and good fruits. And now too we are not without examples of this power of the Spirit-driven word to convince of sin and reveal the righteousness of Christ. And the redeemed of these 18 centuries, how great a cloud of witnesses they are, testifying from realms of everlasting blessedness that the word of Christ maketh wise unto salvation. Yes, no man need wait for the hour to come, that he may experience the saving power of Christ's word. This very hour of thy sin and need, is the hour when salvation is knocking at the door of thy heart, by the word of the Son of God. Wait not for that word to gather strength; it is the very word that caused light to shine out of darkness; that upholdeth all things; that broke the proud heart of Saul of Tarsus, John Newton, Richard Weaver and of thousands like theirs; it will never be diviner than it now is. But the seed may not show its strength till it is embraced by the soil; it is only in the lungs that air will be life to thee; take unto thee in faith the word of Christ, and thou shalt have experience that this is

no other than the word of the Son of God, no other than the Word that was with God and is God.

Notes from an Interleaved Bible.

Psalm lxvi. 3. The last words are, literally, lie to thee. Make profession of obedience. The mere exhibition of power may awe, but does not change the heart. The object of this Psalm is, however, to exalt the power of God, as contrasted with that of rebellious man.

9, 10. God holdeth our soul in life, but he proves us, and gives us a large experience of humiliation and suffering, that our faith may have the opportunity of vindicating itself.

12. Thou broughtest us into a satisfying place.

14. The 'Maya,' the veil of illusion thrown over all things by the god of this world, is often taken away in sickness and sorrow, and things are seen as they are; yet, wonderful to relate, with returning health and strength, he is allowed to cast it anew, and to give new life to hopes proved to be false. A heart, that does not love to be deceived, how rare!

16. Some profess to delight in the Psalms, and will use nothing else in worship; yet would be very much offended if in the assembly of those that fear God, any one like David, should begin to tell what God had done for his soul. Surely there is something wanting in every church organization which does not give scope for this.

18. To regard iniquity in the heart: to cherish a sinful desire; to be neglecting some obvious duty; to cling strongly to some will of our own without fairly testing it by God's word. All prayer is in vain while such is the state of mind. If our heart condemn us, God is greater and knows all things.

19. God hath heard. It is a duty to observe the answers to our prayers; to search them out, for sometimes they come in forms that a carnal mind would not recognize.

lxvii. 1, 2. It is no forgetfulness of the interests of their fellow-men that leads Christians to seek the realization of God's love. In fact, he only is fitted to bless his fellow-men, he only can be a philanthropist, who rejoices in the assurance of God's grace. This alone gives us true liberty, unties our hands, loosens our tongue, expands our heart. Of what use are revivals of religion that bring many into the church and leave the church in respect of spirituality and consecration where it was. A church *cannot* grow by mere additions from without; it has a semblance of life and power, but the sad reality will in due time be disclosed; there is rottenness at the core.

4. A prophecy of 'the glad tidings which shall be to all nations.'

6. The whole creation groaneth and travaileth, being made subject to vanity.

lxviii. 4. By his name Jah: halleluyah is 'praise Jah.' Substituted for Jehovah.

6. The social arrangements of life upon which so much of man's happiness depends, and in which he so often forgets God, are ordained of God.

9. When it was weary. So Christ had compassion on the multitude in the wilderness and multiplied the loaves, lest they should faint by the way.

10. In the arrangements of God the poor are abundantly cared for. How many beautiful provisions in their behalf, meet us in the ordinances of the Pentateuch. By the Gospel all are taught that they are stewards of God, and are to share with the poor. If the poor suffer and are oppressed—alas, how grievously they are—it is because men regard not God, but are ruled by the god of this word.—How small a part the laboring classes have in the enormous wealth that results from their labor.

TRUE CIVILIZATION—
What it is, and How produced.

A Lecture delivered in the General Assembly's Institution, Bombay, by Rev. C. I. Cameron, M, A., December 3rd, 1868.

(*Concluded from our last.*)

What practical marks then has philosophy, under any of its varied forms or in any country, left upon the world? Less, very much less, either for good or evil than either politics or religion. The history of philosophy is summed up in two words—unpractised and impracticable.

What have the much boasted Rationalistic systems of modern times done to make men better? They have not even begun to work salvation in the earth. Many of them indeed have come like thunder storms in darkness and violence to overwhelm and destroy, and like thunder storms have passed away, leaving no trace behind, except, perhaps, that the atmosphere, moral and spiritual, is clearer for the occurrence. They are of no account in the matter under consideration. Whatever theoretical changes they make, whatever theoretical fears they awake, the practical results are not worth taking into account when so much of practical importance demands attention. In the balancings of good and evil, in the progression and retrogression of humanity, they move the scale but little. One practical worker is worth a thousand dreamers. A Luther or a Whitfield can originate a stream of influence widening and deepening to the end of time, while a Strauss or a Renan becomes a curiosity of literature. In truth, such systems are not moments of civilization at all, either backward or forward. They are intellectual or spiritual excrescences, like monstrosities in the vegetable or animal world, which neither propagate the deformity nor materially disarrange the order of nature.

The same remarks apply, to a greater or less extent, to all philosophical systems. They were ineffective. What has been the practical result of all the philosophies of India? Have they come into the house, the farm, the market, to modify or transform the conduct of men? Is there much difference in the conduct of a man whether he believes in the Vedant, the Sankhya, or the Nyaya? With the exception of a few devotees do not the people conduct themselves just as if the framers or supporters of these systems never existed? And supposing it were not so; but these systems were universally practised (as far as practicable) would it lead to peace, prosperity and happiness? Would it not lead to misery and swift ruin, individual and national?

What did the philosophical systems of Greece—of Zeno or Plato—do for the world?

That the men who founded them possessed in a wonderful degree the self-governing power, *which is the great element in civilization*, that this power was to some extent developed in others in connection with their teaching, are facts of history fully admitted. It is also granted that, with all their shortcomings, if the world were composed of such men—men like Socrates, like Plato, or like Phocion—it would be much nearer civilization. Whether the doctrines were of such a nature as to be universally applicable, whether there was any life-principle in them sufficient to grapple with and overcome the tremendous power of self-love and lust in the world, are questions which it is unnecessary to attempt to answer. They were never extensively received, and never in fact did produce any important change upon society at large.

It is important also to remark, before leaving this part of my subject, as true of all systems of philosophy, that they were never intended to be universally received. Whatever good they were capable of accomplishing, whatever good they did accomplish within the sphere of their influence, they lacked that grasp and diffusiveness which is essential to any power designed to regenerate and civilize man. Indeed, it was their glory and boast that only minds of the highest order could appreciate or follow them. It was only the educated few who could come to the knowledge of them, and the fewer still, disposed to virtue, who would listen to their teaching. The great bulk of the people upon whom it is so essential to operate in order to produce a universal civilization, were passed over in contempt, or exhorted to practise the puerile superstitions of the popular religion.

It is unnecessary to carry this line of inquiry further. The conclusion, I think, may fairly be drawn, that, setting aside Christianity, there does not exist, and never has existed, any system, political, religious or philosophical, universal in its aim and application, and supplying to men, in any appreciable degree, the power of self-government, which is the essential element in True Civilization.

The claims of Christianity now remain to be considered. What has it done or is capable of doing for man?

An important peculiarity in favor of Chistianity, meets us at the very outset. It sets out with the avowed object of imparting the power of self-government to man. It aims at making men respect all the rights of their fellow-men, and perform all the duties which belong to their position as members of the governed or the governing body. It also aims at doing this universally. Its object is to raise the whole human race, in all its tribes and in all their ranks and orders, to the dignity of self-governing beings, acting at all times from principles of love, truth and justice.

The moral means which it employs for this end are peculiarly adapted to it. This is seen at a glance by a reference to the grand principles which it lays down. Where can we find anything which appeals more directly or strongly to the deepest intuitions of our nature than the words of the Great Teacher—"Whatsoever therefore ye would that men should do unto you, do ye even so unto them?" Where any thing so decisively repressive of the remotest approach to sin as the authoritative warning: "But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart?" What more grand in its universality than the precept—"Love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you?" It may be said that we meet with such gems of moral teaching in connection with most, if not all, systems of religion. True; such precepts, or precepts closely resembling them are found in Greek, Roman, Chinese, and other writers. But there are most important distinctions. In all other creeds and philosophies they are embedded in a mass of fable, puerile or absurd conjecture, monstrous superstition, and often positively immoral and impious teaching, which of itself would prevent the carrying out of the exceptional precepts. They embody the spirit of Christianity. Narration, biography, parable, doctrine, all have one consistent bearing—the training of man in purity of heart and life. In other cases there is no perfect model offered for imitation. However good the precepts which the teacher uttered, he neither did nor could live up to them. Christianity presents a perfect character,—not an ascetic living in caves and deserts,—not a popular favorite whose shortcomings might be glossed over by an admiring crowd—not a prince shielded by his position from the rough winds of life—but an ordinary man living in an ordinary way, taking his share of life's toils, and bearing more than falls to the share of most men of life's ills.

But the pre-eminence of Christianity does not consist in its moral precepts, however good, nor in the example it offers for imitation, however perfect. It consists in something else, something in which that religion stands alone and unapproached. It professes to be able to implant within men a living principle enabling them to love and follow right, and perform freely, *by a new moral instinct*, those duties towards God and man which others perform from motives of fear or self-interest. Its object is to raise all men to the dignity of kings and priests—kings to govern themselves so as to be independent of all external law—priests to have direct access to God, through Christ, and own no religious authority but that of the Father of Spirits. This is the ideal of True Civilization, practicable or impracticable as it may be called.

And supposing that nothing more could be said in favor of Christianity than this, it might well recommend it as the method most likely to be successful in imparting civilization to man.

But the claims of Christianity as the only producer of True Civilization do not rest here. They have been tested and proved. If it has not hitherto accomplished all which it aims at, it has at least done so much, and in such a way, as should leave no doubt upon the mind of any reasonable man as to its fitness for its great work—the salvation of the human race. I fearlessly appeal to results here; what other system, what other creed, philosophical, political or religious, has accomplished, with equal or greater facilities, what Christianity has already done?

The manifest superiority of Christian countries, as a whole, must be evident to the least enlightened mind, and acknowledged by the most prejudiced. The position which those countries in which Chrstianity is purest and least fettered, occupy at the very head of the nations of the earth, is also manifest. In Great Britain and the United States of America the Bible is free; in these countries Christianity has found its purest and highest development. In these countries also, beyond all others, is the nearest approach to a perfect civilization. In these countries, beyond all others, is the largest amount of personal liberty found consistent with the greatest se

curity of life and property. In these countries, beyond all others, is the greatest number of men and women, who, in the absence of all external restraint, would show the highest regard for law and order.

It may be said that this state of things may be only a coincidence, proving by no means a necessary connection of Christianity and civilization.

No, it does not prove the conclusion, but it is a strong presumption in its favor. If in the endless interactions of influences only one case exists where a pure and rational religion is found connected with a highly developed civilization, it can be proved that the religion did not arise from the civilization, there is a fair probability that the civilization is the fruit of the religion. It is also important to remark in favor of the same conclusion, that the greatest and best men in both the countries referred to, and the men whose influence and example had the most powerful effect in moulding the destinies of these countries, were either Christians or acted from professedly Christian principles. Alfred the Great, Cromwell, the Prince of Orange, Washington, Lincoln, and innumerable others in humbler positions, but not less influential, shall ever be remembered as the champions of freedom and the firm friends of justice, truth and love. Where do we find the names of infidels, scoffers and irreligious men in connection with the moral greatness and stability of modern kingdoms?

We have more striking cases than these in support of the same conclusion. Instances are not wanting in which the most savage and degraded tribes have been raised by Christianity in a short time to a condition of comparative moral refinement, peace and good government. Who can read the history of Missions for the last sixty years without being struck by the wonderful moral changes which, in some way or another, have accompanied the entire or even partial acceptance of Christianity. The Fiji group of Islands, New Zealand, the Karen country in Burmah, are cases in point. The process is going on under our eyes in Madagascar and parts of India. If any one asserts that these changes are not referable to Christianity, I think he may be fairly called upon otherwise to account for them in a sufficiently intelligible manner. We can safely await the issue. When or where in one solitary instance, save in connection with Christianity, was there ever a community of savages and cannibals changed in the course of a few years into peaceful citizens, loving neighbours and merciful enemies?

There is a vagueness, however, in this line of argument which detracts from its value. We look at masses instead of individuals. And as it is not contended that the mass in any country or community is Christian throughout, the shortcomings of the many, or even the very few, affect the general estimate. Any one who chooses to take the trouble can present an endless catalogue of crimes of the most frightful character committed in Christian countries. He has only to take up any of the daily newspapers of London or New York and run his eye down the column of "Crimes and Offences" to come to the knowledge of a sad and terrible state of brutal depravity among a certain number of individuals in these cities. It may even be conceded that neither the worst crimes nor the greatest number ever meet the eye. But what does this prove? Simply this, which is not disputed, that all who are called Christians or who live in Christian countries are not Christians, and therefore are not capable of self-government.

Yet even in such an unfavorable survey the beneficial influence of Christianity is sure to be immense—so immense, and so all-permeating that men forget whence it originates, and ascribe it to the innate goodness of the human heart, or some other such cause, until a reign of terror, such as happened in infidel France, prove, by the logic of facts, the falseness of the conclusion. Why is it that shameful and hideous deeds are not only spoken of and openly perpetrated in the light of day as they were in the best days of Rome? Why is it that customs and social institutions acknowledged without a blush in other countries, are where Christianity prevails, entirely suppressed or have only a secret and proscribed existence? It is this, that the comparatively few civilized men—the self-governing Christians—give a tone to society and shame their fellow-citizens into something like decency of conduct; and that this shame grows into a national habit, confining the grosser forms of iniquity to the most degraded of the population.

But the most convincing proof of the ability of the Christian religion to impart the power of self-government, is happily seen where it is most undeniable and most incapable of being mistaken. It is in the case of individual men and women. Wide assertions about kingdoms and nations are liable to so many exceptions that their force is weakened, and include points so many and so various that most minds cannot grasp them. But no mind is so weak or dull as to be incapable of appreciating the force of an argument drawn from the case of an individual or a number of individuals whose entire character has been suddenly transformed. Such cases are not rare in the history of Christianity. Thousands can be pointed out, not in heathen countries only, but even, and more strikingly, in certain cases in Christian countries. Every man who has been for any length of time in connection with a community more or less under the influence of the religion of Christ, has met with one or more such cases—drunkards made sober, the impure and vile made holy, the false and deceitful made truthful and faithful, the cruel kind-hearted, the savage gentle as the lamb. Men who have given the government of their country the greatest trouble in curbing their evil passions and restraining their evil influence, who spent half their days in planning evil and the other half in expiating their crimes in prison, have under the influence of Christianity, become transformed into quiet, honest, and loyal citizens, an honor and a strength to their country.

What Christianity has done and is doing for the individual, why may it not do for the race? There are no internal impediments to its extension, no suicidal restrictions as to caste or country, no intermeddling with politics, no interference with any innocent habit or custom,—absolute universality, theoretical and practical, is an essential characteristic of it. It aims at and labors for the subjugation of the whole human race. It goes down to the lowest and most degraded strata of social life, and endeavours to implant in each individual with whom it comes in contact the vital principle of self-government. It ascends through every rank of society up to the governing power, not to overturn and destroy, but to supply to all the power of right action, thus giving, as far as accepted, a vital and self-equilibrating power to whatever form of social or politial condition it deals with, and raising men everywhere to the highest ideal of a created being—free intelligences in perfect unison with the will of the Creator.

My young friends, the question which I have attempted to answer is most important,—important at all times and to all persons, but especially so to you at the present time. Your country is in a transition state. It is a fact—you know it—you feel it. India is moving. It *has* moved. It is not now where it was thirty years ago. Doctrines bowed to in silent acquiescence for thousands of years are being doubted, questioned and contradicted; habits and customs which enthralled the souls of generations are being forsaken; time-honored names and classes of men are being regarded with less than accustomed reverence or even with positive contempt The ancient civilization of India, so long immovable, is breaking up like the ice in some northern river when the warmth of Spring has loosened its hold.

Where is it all to end?

It is a question which the Great God alone, He who sees the end from the beginning, can answer; and when His time comes He will answer it, to the glory of His power and wisdom. In the meantime, however, He demands of you, young men of India, to do what you can to solve this problem—What is to be the character of the coming age? Is it to be a refined and literary infidelity, an earthly and grovelling materialism, or a heaven-born and sanctifying civilization?

Do not think you can evade the question. It presses upon you with closer importunity every day. It must be decided. God has placed you in the fore-front of a battle field,—truth and error, superstition and religion, light and darkness, fossilized forms of ancient civilization and living germs of a civilization yet to be developed—these are the opposing forces. You must take sides. You cannot be neutral. Do you think that inaction or indifference will enable you to get rid of the difficulty? Inaction or indifference will put you on one side, and that the wrong side, whatever it may be. By thought and action you may choose the wrong side; by inaction you are sure to choose it, and obtain the name of cowards from posterity as your reward. It becomes you, therefore, to make a deliberate choice,—with courage and manliness to stand up for the old things—the old religion, the old philosophy, the old slavery of the soul, the old lifeless automatism,—or with equal manlines and greater courage, to labour with all the might and with all the heart and with all the brain that God has given you, to try and find out what new thing is likely to answer the glorious destiny of your fatherland. Many of your fellow countrymen have taken sides already. Some have boldly avowed their faith in that Saviour whose religion has produced whatever of True Civilization exists in the world. They are Christians. Others, young and enthusiastic men like you, are trying what they can do to discover a better way to temporal and spiritual greatness. Their hopes are now centered in Brahamoism. And you, what are you doing? Trying to better your condition in this world, and leaving your country and your souls to be disposed of by chance? I hope not. For the honor of humanity, I hope not; for your own credit and for your own eternal well-being, I hope not. I trust there are some of you—many of you—whom I am now addressing, anxiously, earnestly revolving the question, What religion, what civilization is best for you and your country?

To such I beg to recommend the religion of Jesus Christ. I have endeavoured this evening, to the best of my ability, to represent its claims in opposition to all others. Has anything said in favor of Christianity or against other creeeds been overdrawn or unfairly stated? I think not. The statements were necessarily curtailed, but I have tried to be carefully guarded. A more thorough shifting of the subject and a wider field of research would place the conclusion in a clearer light. But that conclusion can be only one. There never has been and does not now exist a system, political, religious or philosophical, capable of producing the condition of True Civilization by implanting within man the principle of self-government, except Christianity, and that Christianity aims at this, is capable of accomplishing it, and has in a certain degree produced it.

If this he so then from Christianity arises the only hope of India, the only hope of the world. If it fails, there is no power yet known to men that can raise the race to the noble condition of a civilized, a self-governing race. If it fails, men may well give up the hopeless attempt of reaching the desired goal, and submit in dull despair to the doom of Sisyphus—rolling the stone up the surface of the mountain only to roll back again in endless alternations.

But you need not submit to such a doom. Christianity has given proof of power far beyond any means employed for the good of man; proof enough to justify any reasonable man in testing practically its efficacy. Try it, my friends. Try it for yourselves and for your country. It will be your salvation.

Correspondence.

To the Editor of the "Bombay Guardian."

MY DEAR GUARDIAN,—Will you allow me a little space to lay before your readers a short statement of the present condition of the Native Churches at Ahmednuggur and vicinity—especially with reference to their need of houses for public worship and for their pastors' dwellings?

It has been the practice of some Missions in India to gather the Native Christians in their connection into Christian villages, or industrial institutions. This plan offers manifest facilities for their education and religious instruction—for teaching them useful trades—and for their social improvement. But there are counterbalancing evils to the plan; of which I may note, the pauperizing tendency—the necessity of missionary, or at least of able, superintendence—and the expense. Except in some specially remunerative work, as printing or tent-making in a favorable locality, experience has shown that the expenses incurred by such communities, far exceed their income. The difficulties grow when an attempt is made to apply this system to a large and growing Christian community.

The American Mission to the Marathas has never gathered the Christians in its connection

into a community, nor formed a Christian village, nor undertaken an Industrial School. And when some years ago, it was found that Christian communities were gradually forming at the Mission Stations, composed of families that had left their own villages and were, as to their houses or in some way dependent, or in danger of becoming dependent on the missionaries; it was determined to oppose this centralizing tendency and to use the influence of the mission in keeping the converts in their own villages.

An apparent exception to this plan, is our employment of Catechists and school-teachers at a distance from the home of their fathers. But this is in accordance with the teachings of Christ (Mat. 13: 57,) and is an exception in appearance only, as such teachers are young men who have not yet become settled in a home.

We do not discourage the natural gathering of Native Christians for any business or trade, where each relies on his own exertions, with the blessing of God, for success. Such a community growing up in the vicinity of a chapel, and under the eye of a Native Pastor gives the best promise for the future. What we discourage is a mission nursery into which young and old are transplanted and cared for. We would discourage anything that will make Native Christians less self-reliant and less independent, and anything that will diminish their wide-spread influence on the heathen before whom they have "witnessed a good profession" and among whom they may "shine as lights in the world, holding forth the word of life."

While we have little doubt that our plan in its main features, is the correct one, there are difficulties with which we have to contend in working it that greatly trouble us, and that lead us ever to ask the prayers of God's people, and that sometimes require us to ask material aid. It is cheering to know, when we have thus to ask for help, that there are those who indulge in the luxury of giving.

I will be more specific. The Native Christians in the vicinity of Ahmednuggur, are scattered over a district eight miles long by fifty wide. They number 618 Church Members and 544 Baptized children. These reside in about ninety different villages. Some of these villages contain but a single Christian, or two Christians each. There is no place except Ahmednuggur where more than ten church members reside.

The churches into which these Christians are gathered, are named from central or prominent villages, while the members mostly reside in adjacent villages that are from one to ten miles distant from the residence of their pastor where they have a pastor, or from their chapel where they have a central chapel. This dispersed state hinders their regular attendance on Sabbath ordinances, and they can hardly be expected to feel so strong an interest in their pastor as they would if each man's pastor and chapel were in his own village or near by it. When, in the good providence of God, instead of scattered individuals, whole villages are converted or at least Christianized, these difficulties will be removed. Even as it is, the love for "*our* pastor" and "*our* church" is growing and becoming effective for good. There are also instances of this love growing cold—of wandering from the way of life—of marriages by heathen rites and the performance of heathen ceremonies—and even of lapses into unmitigated heathenism. This should not astonish or discourage us, nor make us fear that there is no living power, and nothing rooting and growing in the Christian community. It does humble and sadden us. But on the whole we find such growth and progress in the Christian community aside from accessions from the heathen as we have a right to expect.

Ten of these churches have pastors of their own choice, who have been regularly ordained. Two others have elected pastors who are soon to be ordained. And still another has chosen its pastor, though no arrangements have been made for his ordination. These churches are responsible for the support of their pastors and have pledged a tenth of the entire incomes of their church-members for supporting them. I am sorry to say that some of the members have, so far, failed to fulfil their pledges. They will try again, and some at least on the principle that the consecrated tenth shall be the first payment out of their receipts. These will doubtless succeed. A few find the giving a tenth, too hard a test for their weak faith and love, and such may "go back and walk no more with Him." It results that in no case is more than half of any pastor's salary paid by the members of his church. The remainder in the case of some churches is paid from the Sustentation Fund* of "The Union" or from the funds of the American Board. We earnestly desire and hope the Sustentation Fund may become sufficient to "supply the lack" of all the churches;—yea, rather, that the churches themselves may speedily grow to the numbers and ability required to sustain their pastors—build their chapels and other necessary buildings, and help in sending the gospel "to the regions beyond."

Of the thirteen churches that have settled pastors or that have chosen those whom they hope will soon be ordained, only eight are provided with the two rooms that they regard as requisite—that is, one for meetings and one for the residence of the pastor. These are indispensable. So also are separate rooms for study and cooking. With these last, only the pastors' houses of the Seroor, Ahmednuggur Second, and Khokar Churches are supplied. Every pastor should have a private room for his closet and study. And this room should have a glass window. How they manage to read even,—to say nothing of writing and the preparation of sermons—in the family room, where cooking is going on, and the room is filled with smoke, as there is no chimney, is quite beyond my comprehension. Of course they do not study there. They sit on the west side of the house in the morning and on the east side in the afternoon; or seek the shade of some friendly tree, or the retirement of some ravine or orchard or garden—in danger of their purpose in going there being misunderstood, as was Mrs. Brown's when unjust surmises wrung from her heart that exquisite hymn, beginning "I love to steal awhile away." These pastors must have rooms for study and prayer. The room for religious services might be used, were it not already appropriated for the school.

But how shall the poor, scattered church raise the four or five hundred Rupees that are required to build a house with earth walls and roof?—such as is fashionable here though decidedly *rural* in appearence—with a room 15×13 feet for the chapel, another of the same size for the family room, and a study and a cookroom each 7×9 feet,—the study having the only glass window in the house! With every desire to throw their own burdens on these churches, I see that they must be helped. If the members of the Sonaī church, that has no house of worship or parsonage but which is trying to get the means of building, will give in addition to "the tenth" for their pastor's support, *one tenth* of the four hundred Rupees that ought to be expended on their proposed buildings they will do nobly. I know their circumstances. They have to pray the prayer "Give us *this day* our daily bread" every day literally. And in this time of famine, (for it is almost that already,) what they give had better be in labor than in money. But they ought to have the buildings, as well as the pastor, and I hope God will put it into the heart of those who love to do good, to help them, as well as the others who are in similar circumstances.

I am,
Yours hopefully,
S. B. FAIRBANK.

Khokar, Ahmednuggur,
8th December 1868.

* The *Union* is composed of the Pastors and Delegate from each church. The Sustentation Fund gathers the tithes paid by the Pastors and any contributions placed in the hands of the Union for this purpose. The Union has decided to apply the larger part of this Fund to supplementing the amounts raised by weak churches for their pastor's support.

Epitome of News.

SATURDAY, December 5, 1868.

—The Delhi police have arrested two men in that town on a charge of murdering Europeans during the mutiny. Meer Hadji, a well-known lapidary, has been committed to the Criminal Sessions, accused of assisting in the murder of Mr. Simon Fraser, Miss Clifford, and Miss Jennings.

—Col. Stevenson, Commissioner of Arracan, is very much disgusted with barometers. Instead of announcing the late cyclone, they knew nothing about it till it had nearly reached its height.

—According to the *Rangoon Gazette* affairs at Mandalay appear to be drifting from bad to worse. The King shortly after imforming Mr. Marks that he would not interfere if one of his sons became a Christian, has shown his own partial conversion by adopting the punishment of crucifixion. An old Burmese teacher having made some remarks as to the inutility of the Burmese Poongyees, was at once seized and crucified and his body on the cross exposed in the burial ground of Mandalay.

—Six students from the Poona Engineering College have passed their first examination in Civil Engineering

—*Pall Mall Gazette*: "Men very seldom allow themselves to be taught by the experience of others, or we might suppose that Lord Hastings' tragic story would be likely to make its impression on young men born to great inheritances. Human nature being what it is, the only question we have to ask is how long will it be before we hear of the next case? Promising youths who are inclined to follow the precedent lately recorded may find another bright example in Lord Arthur Pelham Clinton, ex-member for Newark, and a distinguished performer of 'breakdowns.' This ambitious representative of a noble family finds, says the report, a balance of about £70,000 on the wrong side of his account. This is a good round sum to fail for, and admirers of 'freehanded and generous' younger sons will not fail to observe that Lord Arthur is much the superior of his brother Lord Albert, who lately solicited the good offices of the Bankruptcy Court. Lord Arthur should have read his *Times* a little more regularly. The counsels to peers given therein would have taught him the duties attaching to his position. £70,000 is a large sum to pay for the privilege of being laughed at in a minor theatre."

—Writing on Nov. 12th the Paris correspondent of the "Pall Mall Gazette" says—"The event of the day is the letter which M. Berryer, in subscribing to the Baudin monument, has addressed to the editor of the *Electeur*. This formidable letter runs thus:—'Monsieur,—On the 2nd of December, 1851, I proposed and obtained from the National Assembly, united at the Mairie of the 10 Arrondissement, a decree declaring the dismissal and outlawry of the President of the Republic, inviting citizens to resistance against the violation of the law of which *the President was guilty. This decree was made* as public as possible in Paris. My colleague, M. Baudin, energetically obeyed the orders of the Assembly; he fell a victim to them, and I feel myself obliged to take part in the subscription which has been opened for the erection of an expiatory monument over his tomb, &c. &c.—Berryer.' The *Reveil* has again been seized, whilst other papers of more moderate views publish lists without being disturbed. The *Temps*, for example, publishes a list in which appears the name of M. Henri Rochefort for the sum of 200 francs, which leads one to suppose that *La Lanterne* is still a paying concern. There can be no doubt that this noise round the tomb of Baudin is due to the growing discontent of the country with Imperial institutions, for his ashes were allowed to slumber quietly enough for seventeen years. M. Tenot's recent publication on the *coup d'etat* has also, perhaps, something to do with the matter. Baudin's merit was that he fell on the top of a barricade; he was calling on the people to resist the troops when some one said that the people did not intend to sacrifice themselves in order that he might pocket 25 francs per diem, which was the pay of representatives. Baudin answered, 'You shall see presently how a man dies for 25 francs.' He exposed himself to the fire of the troops and was immediately shot dead. Baudin had previously practised as a doctor, and had written on scientific subjects."

—It is the Native Indians in Cuba who have risen in insurrection.

MONDAY,—December 14.

—*Overland Mail*, Nov. 20th: "Mr. Disraeli has been returned without opposition for Buckinghamshire.

Mr. Gladstone has been elected for Greenwich, but will go to the poll for South-West Lancashire.

Of the Liberals, Mr. Mill has been defeated at Westminster, Mr. Roebuck at Sheffield, Mr. Osborne at Nottingham, Baron Rothschild in the City of London, Mr. Milner Gibson at Ashton, and Mr. Bruce at Merthyr Tydfil

Of the Conservatives, Sir John Karslake, Mr. E. K. Karslake, Mr. Baggallay, Mr. Garth, and Mr. Huddleston have lost their seats.

Sir Herbert Edwardes has been elected for Beverley, Sir Charles Wingfield for Gravesend, Mr. Wyllie for Hereford, and Mr. Eastwick for Falmouth.

Colonel Sykes was returned without opposition for Aberdeen, and Mr. Trevelyan for the Border Burghs.

Sir William Yardley has been defeated at Ludlow, and Mr. Massey at Liverpool.

Election riots have occured at Newport, Bristol, Sligo, and Belfast. Several lives have been lost, and great damage to property has resulted.

Captain King, a Deputy-Lieutenant, has been shot dead in the streets of Sligo, during the elections.

The Prince and Princess of Wales have started on their foreign tour.

Rumours are current in Paris of the possibility of the Spanish crown—as the monarchical form of government is to be maintained—being offered to the Duke of Aosta, son of Victor Emmanuel, who would owe it to the will of the Spanish nation, and also to the Treaty of Utrecht. Every one knows that it was stipulated in that treaty that there should never be a union of the Crowns of Spain and France under the same sovereign.

Professor Palmieri announces that a new cone on Mount Vesuvius has opened, and is in active operation ejecting lava. An eruption upon an immense scale from the newly opened cone took place on November 15. The whole of the horizon was magnificently illuminated. Two new mouths appeared in the cone near the mouths of the eruption of 1855. Copious streams of lava were ejected, and flowed over Atrio Cavallo towards Fosso Vetrana, above the lava-beds of 1855 and 1858.

An interesting antiquarian discovery has just been made in Hanover. Some soldiers, in digging a trench at Hildesheim, found about fifty vases, cups, candelabra, and other objects, in massive silver, and richly chased; they are evidently the work of Greek artists, and apparently date from the time of Augustus. Among them is a goblet, with ornaments in relief, representing Hercules strangling two serpents, and a second, with satyrs, bacchantes, and other similar figures.

Intelligence received from Mexico states, that the city of Alamos, in Sinaloa, and several towns of Sonora and Lower California, have been destroyed by tornadoes. Several slight shocks of earthquake were felt at San Francisco on November 6."

—A letter from an Eye-witness, Ahmednuggur Districts, in the *Times of India*, announces the failure of the *rubbee* crop, and says:—"But is there any part of the Mahratta country so well provided with roads, bridges, tanks, and reservoirs for irrigation, that nothing useful can be found for the people to do? If so, I have yet to see it. Now so far as I can learn, there are at present grain and water enough in these parts to supply the people, if they could only find work and earn something. But those who have grain will not of course give it away and how is the poor man to get it?

"While our roads are in such an unfinished state, what possible excuse is there for allowing tens of thousands of people to fold their hands and starve for want of something to do? A company of villagers where I was stopping a few days since, applied to an engineer for work on the road, and received the reply, 'We are waiting for a *hookum*.' Such an answer gives no help, and if repeated too long, the time will come when a mere *hookum* will not afford relief. The people will be half-famished and too weak to work. Mere skeletons cannot build roads and bridges. In a matter of this kind it is emphatically true, *'bis dat qui cito dat.'* Why not have the Railroad from Dhond to Munmar, which has hung fire for the last five years, graded in the next six months? It has already been surveyed, and a very feasible route found, as I am told, by the Engineers.

"Whatever works are undertaken, let there be some facile way of making payments to the laborers. They should be paid *weekly*, either in grain or money, and at frequent points on the road. I have known laborers after a month or six weeks of work compelled to wait many days, and run back and forth on the road several times before receiving their pittance of pay."

—On Friday night, a halalcore murdered another halalcore at Small Colaba and then proceeded to Upper Colaba where he cut off the nose of the murdered man's wife. The murderer was arrested.

—*Madras Athenaeum*: "We regret to hear that the state of his health will compel our bishop to go Home early next year. Dr. Gell has been out in this country seven years, and, as his life, during that time, has been one of incessant activity, we are not surprised to hear that he requires rest."

—G. M. Colvin has been sentenced at Calcutta to one year's rigorous imprisonment for having whipped and beaten a coolie so as to cause his death.

—*Sindian*: "The desert island of Mussendom has at last been abandoned as one of the Indo-European Telegraph Cable stations, and the establishment removed to a new office just opened at Cape Jask, of which Mr. Mance, assisted by Mr. Seely, is in charge. The land line beyond Gwadur is being vigorously prosecuted, and an office will be opened shortly at a place called Charbar between Gwadur and the Cape."

—*Friend of India*: "Is Saul also among the prophets? *The Indo-European Correspondence* is the last paper we should open in search of amusement; yet in its last issue the Jesuit journal thus breaks forth—'St. Andrew's day has passed, and pious Scotchmen have drunk in solemn silence to the memory of the apostle who alone, of all the twelve, knew where the loaves and fishes were.' Our contemporary's jokes are better than his theology."

"Two Native Christians, employed at St. Paul's Cathedral, were sentenced to death for the murder of a native woman who had been for some time in their keeping. One of the prisoners was about to get married and the opposition which the murdered woman offered to the union, led to the crime."

—Lord Mayo's farewell words to the electors of Cockermouth are promising,—"Splendid as is the post, and difficult as will be my duties, I go forth in full confidence, and hope God will give me such strength and wisdom as will enable me to direct the Government of India in the interest and for the welfare of the millions committed to our care. In the performance of the great task I ask no favour; let me be judged according to my actions; but I know that efforts honestly made for the maintenance of our national honour, for the spread of civilization, and the preservation of peace, will always command the sympathy and support of my countrymen."

TUESDAY,—DECEMBER 15.

—The *Times of India* speaks in highly laudatory terms of Honorary Captain J. Coleman, who has just retired from the Ordnance Department after forty years' service.

—The Bishop of Bombay was to leave England by the Mail of December 5th.

—The *Indu-Prakash* informs us that Bhowani Shunkar is not a goddess. The *I-P.* ought to know, and we stand corrected. Bhowani is, however, a name for Parwati; and Shunkur means auspicious; it is also a name of Shiva, and we conclude that Bhowani Shunkur is a form of Shiva.

—The *Mitrodaya* has a very good article on the recent B. A. examinations. Last year 24 passed out of 40; this, 7 out of 33. Last year 5 passed in the 1st clas, this, year, none. He considers the standards too high in the F. E. A. and the B. A. examinations. The studies required act prejudicially in taking away the opportunity of cultivating English. He disapproves of the appointment of professors and fellows of colleges as examiners, because they have to examine their own pupils; and he disapproves of the appointment of the same men year after year.

WEDESDAY,—DECEMBER 16.

—*Times of India*. "At no period during the famine of 1860-1, in the North-West Provinces, was there any want of food therein. Painful as the iteration of this fact is, it is necessary to keep it prominently before the public mind. Instead of failure, there was *abundance* of food in those provinces, throughout the whole period of the famine, and yet the lowest estimate of the people who perished of hunger is 200,000 persons. Now we care not what explanation is given of the cause. We refuse to accept any. We simply bring the two facts together, that in the midst of abundance of food, we allowed a quarter of a million of people to perish by the most cruel death our nature knows.

"Three or four years later in Orissa, in spite of the clearest warning of what was coming; in face of the fact that the narrow export of the province shewed clearly that there were no food stores whatever therein; the Government did *nothing* to meet the awful calamity that was approaching, but allowed the monsoon to shut three millions of people in to meet death in its most terrible form Now a calamity of the same order is at this moment looming before us with awful distinctness, and if the people are once more allowed to perish through administrative incapacity, every member of the Government of India will deserve to be driven from Council with public execration."

—Galle telegram: News from Japan, that the Northern rebellion has collapsed.—Foreign Ministers have been officialy informed of the unconditional submission of Aidza.—Preparations are in progress for the Mikado's visit to Yedo.—The Youngehow affair has been satisfactorily settled.—The *Rodney* and other vessels were to return to Shanghai.—It is stated that Nanking, Window and Lienchow will be opened to Foreign trade at the end of next year.—The Governor of Macao has prohibited coolie emigration to Peru, from that port.

—It is doubted whether the new Archbishop of Canterbury will consecrate Mr. Macrorie, the Bishop designate of Peter Maritzburg.

—*Indian Public Opinion*: "The pious Nawab of Rampore, Mahommed Kalb Ally Khan, has, we learn, prohibited the use of all intoxicating drugs throughout his dominions."

—*Englishman*: Delhi, 7th December:—"A terrible accident occurred here on Saturday evening about 5 o'clock. Some masons were employed plastering an arch of the new bridge across the branch of the river between the Fort of Delhi and Selimgurh, parallel with the railway bridge, when the arch fell in burying the men beneath its ruins. Ten men were killed."

THURSDAY,—DECEMBER 17.

—We have much pleasure in extracting from the *Times of India* the following on the subject of the Sunkersett Festival: "The people have a right to claim perfect religious freedom at our hands. We have never wavered in claiming this for them; but the propriety, the necessity, of according this freedom only heightens our individual responsibility to do what we can, by the exercise of our personal influence, to 'burst the bonds' in which the people have been held these three thousand years. We have never concealed from them our own belief, that the regeneration of India depends upon their rejection of the creed of their fathers, and the adoption of a purer faith, nor that the great mission we have to fulfil in India is to help them to cast off the former, with its deadly influences. Now the idol temples of the country, with their impure rites and ceremonies, and their religious orders, are the citadel and stronghold of its superstitions; and we look with impatience for the day when the native communities themselves shall everywhere rise up to destroy them. One of the most important influences we can bring to bear to this end, is the pressure of a kindly but steadfast attitude of reprobation towards them, and the standing as far as possible aloof from all appearance of even indifference to their existence. How far attendance at such festivals as that annually given at Sunkersett House accords with this line of conduct, we leave the reader to say. We would gladly have passed this subject by altogether: for Mr. Venayekrao's object, as we all know quite well, is simply to give his guests pleasure. We do not dream of accusing him of the intention of doing honor to Bhowanee by inviting them. He has no such object, but the pure and courteous wish to entertain us. But the *association* of the entertainment with the idol temple remains a fact, and it therefore seems to us one of those occasions, on which Christian gentleman should make a point of shewing the distress with which they regard all such festivals throughout the country. India regenerated means the temple at Tardeo closed for ever; or converted into a school room, or institute."

—Same: "We are glad to be in a position to congratulate the shareholders of the old Commercial Bank upon the now clearly approaching defeat of Mr. Harrison and his commitee, in their attempt to fasten the liability for 'the China Loan' upon the shoulders of the former. We publish below, certain documents upon the subject which came forward by last mail, the perusal of which will prepare the shareholders and local creditors of the two banks, for the proceedings, which, in all likelihood, will take place here in the course of a few weeks under instructions from home, with a view to complete the liquidation of the bank's affairs."

FRIDAY,—DECEMBER 18.

—The chiefs of Kattywar have been summoned to the durbar to be held at Broach during the Exhibition.

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—Deaths last week, 286. By cholera, 11.

—Meer Hajee, accused of the murder of Captain Douglas, Commanding Palace Guards, on the 11th of May 1857, was convicted on the 11th inst., at Delhi.

—The *Madras Churchman* is to be enlarged and to be called the *Indian Church News*.

—Local items of the week: A Native, run over by the Railway near Carnac Bunder died of the injuries; the dead body of a new-born child, supposd to be European, was picked up near the Grant Buildings; the dead body of a new-born Native child, was found in the Fort; a Hindoo committed suicide by cutting his throat; a Mussulman girl was run over by a dog-cart and killed; a Mussulman was crushed to death by a funnel; a Hindoo was found dead in a stable.

TELEGRAPHIC NEWS

London Dec. 7th—The Turkish Government have sent an ultimatum to that of Greece, threatening a rupture of friendly intercourse unless satisfactory explanations are guaranteed (sic) regarding the Cretan question.—The Republicans have risen at Cadiz, and have erected barricades; but the troops have suppressed the movement.—Her Majesty has ordered a medal to be distributed for the Abyssinian Expedition.—The steamer *Columbian*, with the outward Indian mails, left Suez for Bombay on the 5th inst., at 2 P.M., (28 hours before the contract time.)

11th.—Congress commenced it's sittings today.—The President's Message vindicates his reconstruction policy and advocates early payments in specie, a contraction of the paper currency, and a reduced expenditure.—It also recommends that portions of the protocol of the Alabaha claims be disapproved, and that they be returned to England.—Congress (verb omitted in transmission) resolution asking the recall of Mr. Reverdy Johnson.—The offer of mediation between Brazil and Paraguay has been declined.—It is announced that the Messageries Imperiale's mail to China will leave Marseilles every 28 days, commencing from the 24th January.—The homeward Bombay mail of the 23th November reached Suez to-day.

London, Nov. 26th.—A fearful colliery explosion happened to-day near Wigan. At 5 o'clock this afternoon, fifty dead bodies had been brought to the surface. It is believed that 350 persons were working in the mine at the time of the explosion, and that few or none of these will be brought out alive.—The following additional Members have been returned to Parliament:—Newport, Mr. Marten; Beverley, Sir H. Edwards & Capt. Kenard; Tower Hamlets, Mr. Ayrton and Mr. Samuda; Stroud, Mr. Dickenson and Mr. Winterbotham; S. W. Riding, Lord Milton and Mr. Beaumont.—It is asserted that England, France, Austria, Prussia, and Italy are unanimous in their views concerning Roumania.—It is announced that the Elections to the Cortes will take place on the 15th December.—Republican and Monarchical demonstrations have taken place at Barcelona.—Rothschild has contracted a Spanish Loan of four millions sterling.—The *Impartial* of Madrid gives notice of the existence of agitations at Sanant (sic).—The Italian Chambers assembled on the 24th.—Adrien Mari has been nominated President of the Italian Chambers.—It is stated from Florence that the rumour of Mazzini's death is false, and that he is again convalescent.—An animated debate took place in the Chambers yesterday, relative to the execution of Monti Tognetti. A resolution censuring the Papacy was adopted.—The Austrian-Hungarian Red Book confirms the peaceful policy of Austria, and declares that notwithstanding the formidable armaments and military measures that have aroused the most serious misgivings of the Powers, Austria does not apprehend any immediate disturbance.—The Red Book also reviews the position of Roumania with regard to Turkey, and blames the lukewarmness of the Roumanian Government in stopping the filibusters in July last.—The St. Petersburg journals maintain that the Roumanian difficulty ought to be examined from a military point of view.—The *France* of to-day announces a fresh introduction of arms and ammunition into Wallachia.

THE CHURCH OF ENGLAND MISSION TO UPPER BURMAH.

To the Editor of the Bombay Guardian.

Sir,—My attention has been called to a small paragraph in your last issue in which you speak of the S. P. G. Mission to Mandalay. As I think the statements of that paragraph likely to mislead those who are interested in our Mission work, I will ask you to give publicity to the following facts. The message from the King of Burmah to me was as follows—"His Majesty desires to see you establish a Church and School at Mandalay for the benefit of the country." In my reply I expressed my satisfaction at the King's approval of our design to establish in Mandalay a Christian Church and School for the benefit of His Majesty's subjects, and that he would extend his royal support and countenance to our plans."

2. I appeared before the King, at a public audience, as a Christian Clergyman, and His Majesty addressed me as such on every occasion. He offered to build at his own cost the Church, School and residences. I mentioned the promise of the Bishop of Calcutta to subscribe Rs. 1000 towards the Church, but the King said—"it is not necessary, I will do all myself." He presented about nine of his sons to me to be educated, and instead of making any such stipulation as that mentioned in your paragraph, His Majesty said publicly in the hearing of a very numerous court—"*If my own sons under your instruction should desire to become Christians, I will not forbid them. I will not be angry. They shall do as they wish.*"

3. None of the presents which my boys and I offered to the King, interested him so much as our "Book of Common Prayer in Burmese"—part of which His Majesty read aloud in court. At every interview the king expressed his desire to converse privately with me about religion—a subject, he truly remarked, too important to be entered upon lightly or irreverently. My stay at the capital was too short to allow the opportunity which His Majesty sought.

4. In all this I firmly believe the King to be perfectly sincere. I cannot now fully state all my reasons for the belief; if I could I think that you and your readers would share in it.

5. The work of building the School had commenced before I left Mandalay. The Church will not be begun until we can procure plans, &c. in Rangoon. An east window and several other presents have been promised by friends interested in the work.

6. I wish it then to be distinctly understood that our Mission to Mandalay and our work in the School there is to be decidedly *Christian* and *evangelizing*, and that the royal founder of the School (himself a Buddhist) perfectly *knows* this and *consents* to it.

7. This needs no comment from me. Many of your readers to whom the memory of Judson and his companions is dear, or who have read of their sufferings in the Burmese Capital, will unite in gratitude to the great Head of the Church for this wonderful change. We have still to work for contributions for the maintenance of the Mission, and for the prayers of our fellow Christians that the work which appears to begin so well may be blessed from on High. For more reasons than I may now write do I feel St. Paul's words to be applicable to the Church of England Mission to Upper Burmah, "a great door and effectual is opened unto us, but there are many adversaries." I am, Sir.

Yours faithfully,
JOHN E. MARKS,
Missionary S. P. G., Minister of Prome, &c.
S. P. G. Mission,
Burmah, Nov. 12.

[How remarkable the change is in the relation of the King of Burmah to Christianity, described by Mr. Marks, may be imagined from the fact that not many years ago Sir Arthur Phayre requested us not to comment on the baptism in Calcutta of the son of one of the Burmese nobles lest the youth's life should be in peril on his return to Mandalay. We trust Mr. Marks will labour in the spirit of Judson and not create such an adversary to his work as lowering the services of the Church of England to the level of Buddhist ritual.—ED.]

DOMESTIC OCCURRENCES.

MARRIAGE.

DAVIES—PYM—December 15th, at St. Thomas' Catherdral, by the Rev C. T. Wilson, Mr. J. H. Davies, District Traffic Superintendent, B. B. and C. I. Railway, to Susan, eldest daughter of Mr. W. Pym.

DEATHS.

IMPEY—November 19th, at South mpton, Elijah Impey, M. D., Surgeon-Major, Bombay Army, and Postmaster-General of Bombay, aged 51 years.

LEGGE—December 9th, at Bhowanipul, Hester Martha Florence, the infant daughter of the Rev. James Legge.

DRACUP—December 13th, at Bombay, Isabella Angelina, the eldest daughter of Mr. W. Dracup, aged 15 years, 8 months and 19 days, deeply regretted.

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